

The CHRISTIAN CENTURY

A Journal of Religion

The Christian and War

By Kirby Page

Understanding England

By Lynn Harold Hough

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An Editorial



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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR JOHN R. EWEES, JESSIE BROWN POUNDS

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EDITORIAL

A Prayer on the Way to Church

WE thank Thee, Lord, for the blessed quiet of this morning, for the Sabbath calm that has settled upon all hearts, even upon those who do not honor Thee in their thoughts. The stressful mood of our week-days gives place to unhurried reflection as with hushed feet we seek Thy courts. What relief of soul these hours bring us! What a chance to breathe and to find our bearings amidst the multitude of life's cares and calls! We hear Thy voice prompting us to think soberly and to pray, and our hearts would keep tryst with Thee at the holy altar.

Thou art always with us through the week time, with us in our tasks, in our partnership with our fellows, in our friendships, in all our burden-bearing, and in unconscious sleep. But alas! our eyes are holden and we know not that it is Thou who dost walk daily by our side, renewing our courage and filling our empty quiver with fresh arrows. Yet on this dear day which bears Thy name, and in the sacred house built for Thy presence, we shall truly see Thee. We hunger for a more complete unveiling of Thy face; we long for a more sure token of the friendly touch of Thy hand.

O Thou mystic Reality who dost give beautiful meaning to all things common, and whose touch upon all things mean and secular transfigures them with loveliness, our hearts are filled with desire for Thee. May we carry into Thy house the spirit of worship. Take all unworthiness and irrelevancy from our motives as we approach Thine altar. We would meet Thee not merely to pray, but already praying. Bless all who on this good day are to join with us in praise. The fellowship of seekers after God—may it be today a goodly fellowship gathered from many places, from diverse surroundings

and with infinitely varying needs. Turn the thoughts of many toward Thee and their feet toward Thy sanctuary. May our united praise honor the name of God and may the multitude of our needs, melted into one prayer, be satisfied by Thy coming to each one of us. Endue with grace those who are to lead our hearts in prayer and hymn and instruction. And from the uplift of worship may we come again to our tasks and our friends with faces that shine with Thy light. Amen.

Debasing an Inspiring Slogan

A FEW years ago when we said, "America First," we meant a very different thing than they mean who are shouting the slogan just now. Then we thought of America being first in self-sacrifice. We coveted priority in generosity and in idealism. We were then willing to efface ourselves by fighting under the direction of a Frenchman, and we took credit in leading less generous nations in the task of eliminating nationalism and self-seeking on the battle line of Europe. Today men are sounding the slogan "America first" with a very different meaning. It is a counsel of selfishness. The starving millions of Europe are to be forgotten while we enjoy unprecedented luxury. National safety is to be purchased by national isolation. There is room for honest difference of opinion on the League of Nations. But a Christian selfishness is a contradiction of terms, as are world brotherhood and narrow nationalism. The false public leaders who are making an appeal to selfishness ought to be withstood to the face. They are not confined to one political party. America has an unimpaired man power with which she might lead in the reconstruction of the industries of the world. She has the resources with which to

save every starving baby in the world. The priority of America among the nations of the world must be a priority of service. "He that would be great among you, let him be the servant of you all."

Fellowship for Community Church Pastors

A NEW type of religious worker has arisen with the rapid growth of the community church. Men who were once busy teaching denominational doctrine and deepening sectarian interest have been emancipated to teach in free congregations a gospel of Christ without credal definition or limitation. It is inevitable that in the growth of community churches problems should arise which are not encountered in the work of the denominational church. The ministers of these churches are sometimes looked upon as renegades in their denominational circles, at least by those who have no vision beyond their own denomination. The danger for the community church pastor is that he shall be isolated from the inspiring influences which inhere in a larger fellowship. He may after a while lose his bearings and his idealism. There exists a federation for almost everything else in the world. Why should there not be a federation of community church workers? Such a group fellowship would likely make a survey of the difficulties and advantages of the community church idea in a way that would be of service not alone to churches of that type but to the entire church of God. In the next few years thousands of these community churches are likely to be formed—either that or there will be thousands of communities without any common religious life. No group of religious workers has more reason for fellowship in the pioneering of a big idea than the leaders of these community churches.

The Biggest or the Best

FOR a long time a Methodist Sunday school in Brazil, Ind., claimed to be the largest Sunday school in the world. At the present time the title of the largest Sunday school in the world is claimed by the Baptists of Ft. Worth, Tex. A Disciples school in Canton, O., has challenged the Ft. Worth school to a contest for a year to determine which is the largest. This interest in mere bigness, however, is a declining thing. After two decades of attendance boosting, usually unaccompanied by any educational purpose or conscience, there is now going on a rapid decline of Sunday school attendance in the United States. In thirty leading denominations the decrease during the past year was 582,499. The heaviest losses were in those denominations which were given in the past to boosting methods. Increases instead of losses were noted in the schools of the Southern Presbyterians, the Reformed church, and the church of England in Canada. The Advent Christian church also made an increase. The loss in the two leading branches of Methodism was over a quarter of a million pupils. Northern Baptists lost 58,359 and the Disciples 41,490. Most of these denominations maintain Bible school departments in their national or-

ganizations, but they are not all in touch with pedagogical method. The larger denominations now have educational directors, but no overhead secretary can help much. The modern idea in religious education must be worked out in the local parish by a trained man who knows what results he wants and has the power to get them. A new order of ministry—a teaching ministry—must arise in the churches.

Publicity for Religion Itself

IT is but a few years since ministers first became interested in the subject of publicity. There had always obtained a certain interest in advertising the minister himself but too often this lacked in delicacy and dignity. A conventional and dry sort of church announcement has for some time been featured in the secular press and by placards, but the idea of advertising religion itself had never really been considered. During the past two years two hundred ministers in New York have taken courses of study in publicity. The Chicago Church Federation has created a commission to deal with the subject. Baltimore set the pace first with some clever and unconventional talks designed to convert the business man from his Sunday morning slothfulness to active service in the church. Great cardinal principles of religion have been made popular by newspaper announcement in display type. In some cases publicity has been started in a small way, and abandoned for lack of large results. A firm with a superior article runs no risk when it puts millions into publicity. It is only the firm with inferior stuff that fails in a publicity campaign. Church leaders must not expect miracles, but be willing to pay the price of success. There are many popular misconceptions of the church that could be removed by publicity. For instance, the church is not a rich man's institution. If the churches in a town would print the roster of the official boards with the occupation of the men opposite the names, it would be seen in most towns that the church really bridges the social chasm. The church really does a great deal of practical good, and this could be proved to lodge men. Faith in God could be given fresh support by printers' ink, and immortality might be shown to be a reasonable hope.

The Denominational Daily

SINCE the Christian Science Monitor has demonstrated the possibility of success with a denominational daily interpreting the news from a Christian viewpoint, the Catholics have followed with *The Tribune*, a daily printed in Dubuque, Ia., and circulated throughout the diocese. This daily does not neglect the usual features such as sports and the market page, but it interprets its news from a Catholic viewpoint. Roman Catholic leaders have been so much impressed with the success of the new venture that they are now talking about a paper for each arch-diocese. The secular press has the advantage of a news service which it would require a religious organization a long time to duplicate. It has capital at its com-

mand more than most denominations might hope to amass. It has the fatal defect of refusing to print some of the most important news and of coloring much of the news to fit propagandist purposes. With honest and independent news in a secular paper, church people would scarcely prefer a publication of their own. It is only when the secular press lends its influence to the baser forces of the community life that there is any real chance for a Christian daily. Protestantism has but little chance of making a success of a "union" newspaper. The spirit of cooperation is of recent origin and is not yet sufficiently strong to carry the burden of the scant cooperative work it is at present trying to do. The idea of a Protestant newspaper would probably be doomed to failure if launched at the present time.

Stumbling Blocks to Faith

POPULAR ignorance of the Bible is one of the distressing facts of our generation of churchmen. Though the clergy of most of the churches have become fairly well acquainted with modern interpretations of the Bible, their views are too often kept secret for fear of disturbing somebody. But many people are already disturbed. Canon Barnes has recently created a storm in England by speaking frankly about the commonplaces of modern Bible knowledge as it has come to be generally accepted in the theological seminaries. Of course there are various ways of telling the truth about the Bible. The callow young theolog whose interest is chiefly to shock somebody will usually succeed, and he will have a good deal to complain of after the people get through with him. But the teacher whose loyalty is first of all to the people will build up a reasonable conception of the Bible in a systematic way. The burdens placed on faith by naive orthodoxy have grown too heavy. A frank interpretation of the Bible will lighten these burdens and usher in a new age of faith. So long as church-members recite their creeds with the tongue in the cheek the church will be powerless. A triumphant church must first of all be intelligent and intellectually honest. If every church would begin with the primary department of the Sunday school, and see that no false doctrine was taught there or in the higher grades, we might in fifteen years have a generation of high school students who would not drop out of the church.

The Fight for Decent Men in Office

THE campaign for county and state candidates in the Chicago area is complicated and perplexing. The Thompson machine has secured for its henchmen most of the nominations, and that fact together with the well-known character of some of the men makes it highly important that these discredited office seekers should meet defeat at the polls. The offices of greatest moment in the county are those of county judge and states attorney. For the former position the Thompson candidate is Rig-

heimer. There are many reasons why he should be defeated. His Democratic opponent, Brusch, is vastly superior to him, and he has no such malodorous connections. It would appear to be the privilege and duty of right minded citizens to vote for Brusch in the emergency, quite irrespective of their party inclinations. A second office of great power and responsibility is that of state's attorney. It was a satisfaction to discerning citizens when the present incumbent, Hoyne, was defeated for renomination at the primaries. Of the two men now available by the primary system, Igoe, though not without certain objectionable relationships, is greatly to be preferred to Crowe, the Thompson man. The worst abuses of the office may be expected if Crowe is elected. In the circumstances Igoe should have the preference.

The Illinois Governorship

EVEN more important is the office of Governor. Here again it is a hard choice for Republicans, for the nominee of the party is Small, fully committed to the Thompson spoilsman's program, and unthinkable as the chief executive of the state. Senator James Hamilton Lewis is the Democratic candidate. His abilities are unquestioned. He may not be the ideal sort of person for the position, but his superiority to Small is obvious. In a difficult time like this, when politicians maneuver the voters into a narrow corner, the only action possible is the choice of the man best suited to the position, all things taken into account. These three offices are of paramount interest to Chicago and Illinois voters at the present time, and the better man should be chosen.

More Christians at State Universities

STATISTICS on the religious preferences of students at the University of California have been kept for a number of years. This year about 20 per cent of the students list themselves as having "no preference." This is the smallest percentage known since the facts have begun to be taken down. The state university has long been regarded by the church as an institution of negligible religious value, yet it is already furnishing Christian leaders in large numbers, and its atmosphere of free inquiry will probably produce leaders with larger minds and broader sympathies.

The Death of Mayor MacSwiney

THE death of the Mayor of Cork after a hunger strike of two months against the British authorities is an episode of pathetic interest. It appears to have been the effort of a strong-willed man, completely committed to one view of the Irish question, to compel the government to retract its decision and release him from confinement. He was tried and convicted on charges of sedition in promoting revolt in Ireland. The penalty imposed was moderate, and the conditions of his confinement in Brixton

Jail, in London, were not severe. But he believed that he could break the will of the authorities by undertaking a hunger strike. This put directly up to the government the issue of weakening all the restraints of law by releasing a convicted offender, or of letting justice take its course. The latter was the only consistent decision, unless a flood of similar cases was to be faced. The result was inevitable. MacSwiney regarded himself as a martyr to the cause of Ireland, and the party to which he belongs will do its utmost to capitalize the event. To most minds, however, he will appear as a political suicide, who gambled with the chances of breaking the British law and escaping the penalty. One can admire the courage to go through an ordeal of this sort, and at the same time feel that a wiser and more constructive course in behalf of Irish reform might have been chosen.

What Is Open Membership?

AMONG Baptists and Disciples the question of practicing open membership, so-called, is coming to be one of the most urgent and vital issues. It arises out of the new spirit of fraternity among Christian people and represents an effort to apply the principle of Christian unity in a practical way in the local congregation, leaving to conferences and parliaments the larger problem of bringing about the organic unity of the church of Christ. There is a growing company of members in all denominations who take the problem of Christian union personally, as a matter of individual conscience, and who desire to make their local church life an expression of the unity for which they believe Christ prayed.

This sense of personal responsibility for taking some positive action on behalf of unity finds its most noticeable expression in those denominations which are congregational in their form of government, such as Baptists, Congregationalists and Disciples. The individual in these communions is more directly responsible for the practices of his local congregation than is the case with Methodist, Presbyterian or Episcopal bodies. The strong tendency among Congregationalists to give to their local organizations the character of community churches is a sign of this personalization of the duty to practice Christian unity. Yet this tendency would be no more characteristic of Congregationalists than of Baptists and Disciples, were it not for the place given to immersion in these latter bodies. On the basis of their traditional exclusion from membership in their local churches of all save the immersed, neither the Baptist nor Disciple conscience has been free to follow this modern impulse to practice unity and fellowship with any save those who are willing to conform to their dogma of immersion-baptism.

But there is a large and growing company of the more catholic minded spirits in both these bodies who though quite unwilling to administer the ordinance of baptism in any other mode save immersion, nevertheless revolt against that exaggeration of its importance which makes it the instrument of sectarianism and unbrotherliness. They

are seeking for some way by which to practice unqualified Christian fellowship with all whom they recognize as Christians, without necessarily modifying their exclusive practice of baptism by immersion. They no longer believe that immersion and baptism are equivalent terms and that to be immersed is a direct command of Christ. Yet they hold that the symbolism of the ordinance is enhanced by the use of immersion as the exclusive mode. Immersion is important, they still hold, but not important enough to justify its being made the ground of a sectarian church membership. Certainly, they feel, it is not so important as the practice of the fullest fellowship with all who follow Christ.

This fraternal feeling, now so rapidly leavening and mellowing Christian conscience, finds itself inhibited and blocked by the traditional sectarianization of immersion-baptism by Baptists and Disciples. This fact is responsible for much of the agitation that now obtains in both bodies. Particularly acute is it in the case of the Disciples. Christian unity is to them the most familiar of all the Christian ideals. Their movement arose as a revolt against sectarianism, and was unqualifiedly catholic in its original conception and aim. Through all the years of Disciples history they have proclaimed Christian unity and dreamed of the day of its realization. They have a distinctive conscience on the subject which Baptists, as such, may be said to have only in the degree that other progressive communions have come to possess it in the spirit of modern Christian brotherliness. Therefore, it is not strange that any attempt to open the door of fellowship as wide as the door of the church of Christ itself, stirs the Disciples heart more deeply than the Baptist. In the case of the Baptists, it is the modern spirit that responds to the prompting to practice unity, but in the case of the Disciples this modern spirit is reinforced by the very historic genius of their communion. Only as this fact is taken into consideration can the present acute perturbation of the Disciples communion over this question of "open membership" be understood.

What, then, is "open membership?" It is a practice that has to do only with the local congregation. The congregations adopting it do so in every case with such safeguards of the practice that the recognition of an unimmersed Christian as a member of a given local church carries with it no implications whatever as to his right to be received in any other congregation of the inter-congregational connection to which the given local church belongs.

This is the practice in every instance that has come to our knowledge. In Wabash Avenue Church, Kansas City, Hyde Park Church, Chicago, First Church, Evanston, Ill., Memorial Church, Chicago, which churches have been most in the public eye on account of their pioneer adoption of the practice, the plan provides that an unimmersed Presbyterian, for example, who was received by letter, shall upon his removal to another community be granted his original Presbyterian letter; and if he was received by statement, without immersion, the form of his letter shall indicate the character of his affiliation. This is done out of consideration for the obvious ethical fact

that a congregation of Disciples, though it may claim its freedom to determine its own basis of membership consistent with loyalty to Christ, is not free to do so to the confusion or embarrassment of its sister churches of the same connection.

There are two ways by which a church may practice open membership. One is formally to recognize the unimmersed as members in the local church by means of certain arbitrary devices that have become established. The other is to abolish the arbitrary devices as having no authority in Scripture and as being misleading. These formal, extra-scriptural devices are the so-called "right hand of fellowship" and the authoritative church roll.

It is an interesting fact which has difficulty in getting itself understood, that the Disciples churches in the United States which practice open membership do so on the second rather than on the first method. In the case of Professor Ames' Hyde Park Church, Chicago, which has been more discussed, perhaps, than any other, the principle of procedure is so informal and pragmatic that his friends like facetiously to chaff the pastor about counting as a member any person who comes to his service the second time, or contributes a dollar to the church work. The principle of inclusion is one of practice, and not of formality. A person identifies *himself* with the church. He is a member—because he is a member! Probably Dr. Ames' congregation carries this principle somewhat farther than do other congregations, but it is of the very genius of the open-membership procedure.

This is the way it is done, too, on the China mission field. The article by Rev. George B. Baird, printed elsewhere in this issue of *The Christian Century*, describes the informality of their procedure there. They could not do otherwise—short of sinning against Christian brotherhood—than practice open-membership in China. The very vitality and reality of Christian faith depends upon the recognition of the Christian status of an unimmersed Christian who moves into the community where Disciples or Baptists are at work. How do the missionaries proceed? Not by giving formal recognition to the unimmersed, but by abolishing all arbitrary devices of formal recognition for both immersed and unimmersed alike. Membership in a Chinese church of Disciples is thus a *de facto* affair. Baptism is practiced by immersion, but unimmersed Christians are received into the local congregation just as in the open membership churches of the United States, on a basis that fully satisfies their sense of complete identity with the local church and at the same time safeguards against embarrassment any sister church which may wish to limit its members to the immersed only.

We have published Mr. Baird's statement on account of its intrinsic information, but also because it received the endorsement of Secretary Stephen J. Corey who read it to the Disciples convention at St. Louis last week with the approval, as generally understood, of the executive committee of the Foreign Missionary Society. It became clear when Dr. Corey had finished reading that the sharp dispute which had arisen about the practice of open

membership on the mission field was not a dispute over a matter of fact but over a matter of definition.

The assumption underlying the executive committee's denial that open membership was being practiced on the foreign field was that such practice should be defined in terms of formal recognition—Mr. Baird's plan number three. This plan, of course, would be open membership. But it does not represent the usual way the practice is carried on in the United States. Mr. Baird's plan number four is an almost identical description of the usual "open membership" procedure; that this plan is practiced in China there can be no doubt, in view of Dr. Baird's statement. And that it is regarded as essentially unobjectionable to the Foreign Missionary Board, there can be no doubt in view of Dr. Corey's statement of approval of plan number four on their behalf.

If out of the recent discussion a better understanding shall come both of what, as a matter of fact, the missionaries are doing, and of what the advocates of open membership among Disciples and Baptists mean by the term which has come to stand in relation to "close" or sectarian membership for the same spirit of fraternity as is represented by "open communion" in relation to "close communion," the discussion will not have been in vain.

The Paramount Issue

OUT of the confusion and disillusionment which mark the present state of the public mind, one conviction is slowly gaining place. This is the feeling that the one great duty of the hour is the insistence upon some assured plan of bringing the tragic world situation to a close. Half of the people of the earth are starving; moral standards are being disregarded in an increasing tide of immorality; religion is losing its hold upon the nations of the old world, and competent witnesses make clear the fact that Protestantism is in actual peril of extinction in several of the European lands as the result of the war.

The one people that has the power to stay this flood of trouble and despair is our own. The United States went into the world conflict at a time so late that without severe suffering, such as came to the other contending nations, the glory of victory was achieved. What is the significance of the fact that our people suffered so little, and yet had a real experience of the war? Must it not be that we were thus prepared to understand and assist in the great task of reconstruction? No other people has the power to do this. The rest are broken and staggering under the burdens which the war has laid upon them.

Something has been done by the United States. We have given to a limited degree for relief work. We have done something to rehabilitate the stripped territories. But our moral support, which is far more in demand than any physical aid can be, we have deliberately withdrawn at the very moment when it was most required. We took to the nations of the earth the fairest program of coop-

erative protection against fresh wars and the old and sinister diplomacies, that had ever been conceived. It was hailed by all as a solution of the world's most threatening difficulties. It was not a perfect plan, but it was a beginning. Furthermore it was safeguarded by provisions for its constant amendment and modification by the cooperation of a court and a council.

No document is perfect. The Constitution of the United States, of which much is spoken and written as if it were an unalterable and final utterance, has been in process of modification since the day it was formulated. And the end of the work of amendment is not yet in sight. We need not have expected a perfect instrument in the League of Nations. But we had one that was the best promise of international understanding that had ever been submitted. We ought to have been willing to begin with it, and change it as required.

But at once on its presentation to the people, the partisan spirit seized upon it and sought to make it the topic of party controversy. On the one side was a President who seemed incapable of working with other men, and insisted on having an unmodified Covenant. On the other was a group of men intent on the political assassination of the President, and willing to make their attack upon the League the means of accomplishing their purpose. And in the impasse that followed it was neither the President nor the senate group that paid the heaviest price, but the nation.

In the thought of the world the United States descended from that high level of international solicitude where our boys in the service had placed us, and appeared to be concerned only to achieve the selfish ends of isolated and self-indulgent life. While the world is facing the tragedies of poverty, famine, moral degradation and the return of the ancient hatreds, we have waved an airy farewell to all concern for any but ourselves. The soul of the nation is in greater danger than are even the suffering peoples of Europe. We have shown to them the fair land of promise, and then by withdrawal from their aid we have prevented the consummation of their hopes.

There is just one moral issue before the nation in this campaign. That is the notification to the rest of the world that we have not forgotten our former friendships, nor abandoned the world to its ruin. Moral encouragement might still save the peoples from despair and mutual destruction. But there is not much time to lose. Among the candidates there is little choice. The politicians have made it difficult for citizens to exercise the right of the franchise with any satisfaction or enthusiasm. It is a sterile time so far as statesmanship goes. But one thing can be done. One can study the way to make his vote count for some sort of international agreement that will not leave the world comfortless. That agreement in its present estate is represented by the League of Nations. Something better may come out of later studies and formulations. But now is the moment of crisis. Tomorrow may be too late to save Europe and the Near East from the tragedy of an abandoned undoing. It is an issue above the skyline of partisanship. It is a great moral obligation.

The Viol That Was Almost in Tune

A Parable of Safed the Sage

WHETHER a man that is Regenerate hath all parts of him equally Regenerate, hath been discussed by grave men in councils of old time. And I have sometimes inquired of my soul whether there lingered in me any element of the unregenerate that had gotten as far down as my Toes. And this question I ask myself when I listen to Musick other than that of the Sanctuary, even to the Viol, which the profane call the Fiddle, when it is Played Skillfully. For when it playeth of an Ancient man named Daniel whose surname was Tucker, or discourseth upon the wonders of creation in Pop goeth the Weasel, or relateth the adventures of the Pilgrim in Arkansaw, then do I notice that my Sandals rise a little space from the Floor and come down again.

Now I was in the home of a friend whose Daughter had taken lessons upon the Viol and she essayed to play for me. And she sawed long upon her Instrument to get it worse out of tune than it was already, and she said, I have not a very Good ear for the Tuning, but I can play the melody well.

And she played me a Polonaise in A Flat. And the Polonaise I comprehended not but the A Flat I was fully conscious of. And I noticed that she had the Technique Down Fine. For she first folded a Silk Handkerchief and placed it against her Neck where the Viol Rested, and the Handkerchief was well chosen for the Harmony of its Color with her Dress, and needed it at that place. Likewise did she Vibrate her finger upon the String as her teacher had Instructed her. And she drew her Bow with the precision of a Director of Calisthenics. But her A string was Flat, and her E string was Sharp, and her other strings were both of them Just a Little Bit Off.

And her father listened with Pride, for he had paid Three Hundred Dollars for the Instrument, and more than that for the Teacher, and his daughter had learned to Render Great Compositions, even Polonaises in A Flat and such like Musick, and she had acquired Technique, and the proper method of folding her Silk Handkerchief. But she had not the Kingdom of God within her so that she should know when all four of her Strings were a Little Bit Off.

Now I would rather that my daughter and my sons should play for me Musick which is Less Ambitious, and play it upon Well Tuned Instruments, even the Money Musk, and the Irish Washerwoman and the Turkey in the Straw, than to render for my Edification Polonaises in A Flat wherein I get more of the Flatness than of the Polonaise.

For a Simple thing that is rendered Artistically is effective when an Ambitious thing poorly done is the more conspicuously a Failure. And there be many things well played to technique whereof the strings are a Little Bit Off.

The Christian and War

By Kirby Page

HAS the Great War ended war? We would like to believe that it has. We are not so sure of it as we were during those hours of delirious joy on Armistice Day. We are afraid that it has not. The international situation does not permit any easy optimism. The one bright ray of light seems to be the League of Nations. And yet many voices tell us that the League itself is a source of danger. We are reminded of the words of Colonel Roosevelt: "Let us never forget that any promise that such a league of nations or any other piece of machinery will definitely do away with war, is either sheer nonsense or rank hypocrisy."

Our own judgment tells us that the League cannot prevent war unless the nations enter it in the right spirit. And yet it is just this matter of the spirit of the nations that troubles us most. Everywhere there are unmistakable evidences of a rising tide of jealousy, rivalry, suspicion, fear, hatred and enmity. If this tide continues to advance it will overwhelm us with another war. Until it recedes no league can ultimately prevent war. In the face of such an international situation, what can the militant Christian do to prevent war?

REFUSE UNCHRISTIAN WEAPONS

For the follower of Jesus, the test of the morality of any procedure is, Is it Christian? Is it in harmony with the spirit and teaching of Jesus? The test is not, Is it the lesser of two wrongs? Is it sanctioned or commanded by the state or church? Is it in accordance with international law or the accepted code of morals of the majority? Is it sanctioned in the Old Testament? The supreme test is, Is it Christian?

In the effort to overcome dangerous heresies, is it right to torture men until they die in agony? In seeking to protect one's family from malignant evil spirits, is it right to burn witches at the stake? In endeavoring to overthrow corrupt politicians and in the interest of an honest and patriotic candidate, is it right to outbid your corrupt opponent and purchase enough votes to win the election? In attempting to defend your country from the onslaught of a murderous autocratic militarism, is it right to make use of un-Christian weapons?

For a disciple of Jesus, in each case the decision hinges upon the answer to the question, Is it Christian? Is it a thing that Jesus could do without sin? Is it in harmony with his teaching and desires? Can it be followed without violating his way of life? Is it such that he can use it, sanction it and bless it? If the devout monk had decided the question solely upon these grounds, he should not have used torture to conquer the heretic, the judge should not have used the stake to silence witches, the politician should not adopt the evil practices of his opponent, and if the Christian citizen uses this same test, he should not, in my opinion, use the sword in resisting the military despot.

Not even in seeking to protect his family is the fol-

lower of Jesus justified in doing a thing that is un-Christian. As great and solemn as is the obligation to defend one's family, it is not the supreme duty of the Christian. All will admit that there are times when a man has a higher loyalty than to his family. A concrete case may help to make this clear. When in wartime a man who possesses information essential to the enemy has been taken prisoner with his family, and is faced with the alternative of yielding to his captors, divulging the desired information and betraying his country, or having his wife killed before his own eyes, loyalty to country takes precedence over loyalty to family. No man is ever justified in betraying his country even to save his family.

If this is true with regard to the citizen and the state, how much the more is it true with regard to the Christian and the kingdom of God. Again and again the followers of Jesus have had to decide which was the higher loyalty, to him and his principles, or to family. The early Christians faced these alternatives, and gladly offered themselves and their loved ones as living sacrifices in the arena with the lion and the tiger, rather than forsake His way of life. The reformers faced these alternatives and together with their families were burned at the stake, rather than recant and deny the Christian truth. Christians in the heart of Africa have given Christ supreme loyalty and have seen their loved ones carried into a slavery worse than death, rather than betray him and adopt the Moslem religion. The proud Brahmin in India faces these alternatives and gives up father and mother, wife and daughter, for the sake of Jesus Christ. The Christian in every age has had to decide to whom supreme loyalty should be rendered, to self, to family, to tribe, to nation, or to the Kingdom of God.

HOW WAR ACTUALLY WORKS

It is infinitely more important that a man should be true to Jesus and his principles than to protect his family at the expense of the kingdom. A Christian is never justified in following a course of action that is utterly opposed to the principles of the kingdom, not even to serve the temporal well-being of family or nation.

And the case against war is made doubly strong when we examine the evidence as to how it actually defends women and children. Take the recent war, for example. Has the sword protected the women and children of any belligerent nation? Call the roll. Belgium, brave little Belgium! Has the sacrificial death of her sons sufficed to protect her women and children? Alas, it has not, and history records few instances of greater suffering by the helpless of any land. Indeed, we have heard a hundred times more of the outraging of women and the killing of little children in Belgium than in Luxemburg, where the husbands and fathers offered no armed resistance.

Perhaps no higher authority could be quoted in this connection than Brand Whitlock, ex-minister to Belgium.

Listen to what he says: "In all those regions where the Germans could pass without resistance from the Belgians or French or English troops, there were no massacres and no incendiarism in the grand style. There were many isolated cases of individual outrages and atrocities, of course, but no systematic organized annihilation of cities, no massacre of peoples as at Louvain, Dinant, Aerschot, Tamines, Visé."

WOMEN AND CHILDREN

Has war protected the women and children of Serbia, of Roumania, of Poland, of Armenia? Millions in these lands have suffered and died in agony as the direct result of this war. Has war protected the women of France, Italy, Russia, Germany, England? Travel through these lands and see the results of the war and be convinced of the fact that it has done anything else other than protect them. Think of the increased immorality and crime caused by the experiences of the late conflict. Thousands of men have returned from the war to blast their wives and children with foul diseases. Think of the awful suspense of these four years of anxious waiting, the agony of soul at the news of the loss of the loved one, the vacant chairs at the fireside, the crippled heroes who shall limp through life, a heavy burden upon their wives and children, think of the shattered dreams, blasted hopes and broken hearts, caused by the war. War protects women and children! It is tragic mockery, war is the arch-enemy of womanhood and childhood!

The use of the sword as a weapon of defence has resulted in the death of ten millions of soldiers and non-combatants, and in the mutilation of millions more. Can any sane man believe that Germany would have deliberately slaughtered in cold blood ten millions of people had she been met with the spirit of the cross rather than with the sword? We must admit that as a means of defending women and children, war is a ghastly failure.

WAR AND FREEDOM

The use of the sword may preserve political freedom and liberty of thought and action. And it is here, in the final analysis, that the ethics of war must be determined. Is war justifiable as a means of preserving political liberty?

Jesus had little to say about political freedom; he had much to say about moral and spiritual freedom. When confronted with the question of human freedom he saw that unless men's hearts were changed, freedom from Rome would simply mean an exchange of masters. To destroy the oppressors of a nation is not Jesus' way of bringing freedom to its citizens. Real freedom is not a racial, national or international problem, it is personal. Caesar, exercising authority over tens of thousands and dining in royal style, is shackled by many passions; Paul, loaded with chains and eating his prison fare, knows no master, save One. Pilate, with his diadem of gold and glass of wine, is slave; Jesus, with his crown of thorns and cup of gall, is free. "If the Son shall make you free, you shall be free indeed."

Not even when the political freedom of a nation is at stake should the Christian militant make use of an un-

Christian weapon. *The following of Jesus Christ is infinitely more important than the maintenance of political liberty at the expense of his principles.*

BE CHRISTIAN

It is not enough to hold a negative attitude and to say that the Christian militant should never sanction any practice which is opposed to the spirit and teaching of Jesus. He must also be prepared to deal in a positive way with the actual situations in every day life. "One great obstacle to world peace," says President Faunce, "is the passive and flabby conception of peace which dreamers and sentimentalists have set before us. Rejecting the philosophy of blood and iron, they have sometimes offered us a philosophy of milk and water. They have urged upon us a vast and permanent negative."

In the face of danger and threatened oppression, what should the follower of Jesus do? Be Christian! And what does it mean to be Christian? To be guided solely by the principles of Jesus and to live for exactly the same ends for which he lived. "When a man chooses Christ he has to do on the absolute basis that Christ is what he means by truth," says W. E. Orchard, "and that Christ's career is what he calls success."

The Christian in Belgium or in England in 1914 should not have gone to war, in my opinion, since war is violently un-Christian. He should have been Christian, that is, he should have lived in the spirit of Jesus Christ, returning good for evil, love for hatred, mercy for cruelty, kindness for atrocity. Even if his country had been conquered by Germany, he would have confronted the same situation which Jesus faced, and like Jesus he should have sought to get rid of the oppressor by other means than the sword.

SPIRIT OF GOOD-WILL

As to how this spirit of love and good-will should be manifested must depend upon the circumstances of each individual case. One thing at least is clear, it seems to me, no Christian should ever retaliate with war for war, no Christian should choose the sword and reject the cross. Starting with the avowed determination always to refuse any practice which is contrary to the spirit of Jesus, each Christian must determine the channel through which he can best show love for friends and enemy alike.

The way of the cross is not primarily a program of action or a mechanism, it is an attitude, a spirit, a relationship. Jesus left no detailed code of laws and he outlined no definite program of overcoming the evils of his day. He was concerned with fundamental principles and laid emphasis upon frame of mind, attitude, relationship. He left it to each Christian to decide his actions under given circumstances.

Christianity is not a code of laws, yet it furnishes a standard of measurement by means of which every detailed choice of life may be gauged. In the first century and in the twentieth, the individual Christian must determine his own course of action in the light of the spirit and teaching of Jesus. He gave Peter, James and John no definite program or mechanism by which they could overcome slavery, idolatry, licentiousness and militarism,

and he gives the Christian of today no scheme of overcoming militarism and oppression. It is by lives lived in the spirit of human brotherhood and worship toward God that he seeks to overcome slavery and idolatry, and it is by lives of aggressive good-will and love at all times and under all circumstances that he seeks to overcome militarism and oppression.

In this discussion, I am confining myself to a consideration of whether or not the Christian should ever sanction or participate in war. I am not making any attempt to deal with the mechanism of overcoming oppression and preventing war, as exceedingly important as is a definite program of action. I am seeking simply to discover the cornerstone upon which this program may be built.

Inability to foretell the consequences of our refusal to take up the sword in time of threatened oppression should not deter us from following the way of the cross. The spirit of the reply of Wendell Phillips holds true in this connection: "I will not discuss with you the specific details of what would happen if the slaves were freed," he said. "I entrench myself in the principle of human liberty and leave the results to Almighty God." No human being could have foretold the results that have come from the Good Friday cross. No one can ever foretell the results that will come when an individual resolutely follows the way of the cross. The most that we can do is to sow the seed, God must give the harvest.

That necessity is the mother of invention has been demonstrated repeatedly in the recent war. And it will be so in discovering a Christian substitute for war. When Christian people come to the absolute conviction that all war is un-Christian and should never be participated in, when they withdraw their sanction from war, when they cease to depend upon it for protection, when they set themselves resolutely to finding a means of applying Christian principles in national and international life, we may hope to see the abolition of war and the dawning of a new day of good-will and human brotherhood.

CHRIST'S CHALLENGE

The Christian militant of the present day is faced with a tremendous challenge. He is challenged to a deeper faith in Jesus' way of life, to an undying conviction that the way of the cross is the most dynamic, powerful and compelling manner of life. Mightier than divisions of infantry and cavalry, more powerful than dynamite and ammonal, more irresistible than poison gas and boiling oil, is the spirit of the cross. It is the one thing in the world that cannot be frightened, discouraged or conquered. It is the one sure way of overcoming personal, industrial and political oppression. Truly it is the greatest thing in the world.

This faith should be so deep and abiding that the Christian militant would refuse to admit that Prussianism, Mohammedanism or any other militarism can conquer pure Christianity, and would refuse to allow any militarist so to intimidate him as to cause him to lose confidence in the way of the cross.

The Christian militant is challenged to a more strenuous search for ways of applying the spirit of the cross in

industrial, national and international affairs, as well as in personal affairs.

He is challenged to a more intense loyalty to Jesus' way of life, to an eager willingness to follow this way in spite of all obstacles, dangers and consequences. He is challenged to adopt Jesus' standard of success and failure and his estimate of time. As was the case with him, the Christian militant should lose sight of temporary suffering and persecution in seeking to advance the ultimate well-being of mankind. He should recognize that it was this long distance view of time that compelled Jesus to refuse the sword and to make no military effort to bring about the immediate political freedom of his people, and that it was this same vision that caused him to choose the way of the cross and to go down in defeat, as the world measures success. And if the Christian militant is to be true to the Master, he must also choose the way of the cross and must follow Jesus even though the path may lead to seeming defeat.

NO COMPROMISE

The Christian militant is challenged to follow his convictions and to refuse all compromise with means and weapons that are un-Christian. If he believes firmly that war is always an un-Christian way of seeking to achieve a righteous end, he should be loyal to that conviction in the face of any pressure or danger, and be no less courageous than the soldier in battle. He should be loyal to his conviction even in the face of aroused public opinion and popular clamor. He should refuse to be swayed by frenzied passion or surface patriotism, but should remember that the truest patriotism is shown only by loyalty to one's highest moral convictions.

The call is for men and women who will follow the way of the cross with the same courage and abandon with which the soldier serves his country, who are willing to risk everything for the Kingdom of God, who have learned to count all things lost for Christ's sake, and who will follow his way of life without qualification or compromise.

To increase the number of men and women in all lands who will refuse absolutely to sanction the use of any un-Christian weapon, who will follow without compromise the teaching and example of Jesus Christ, and who will seek diligently by every possible means to spread abroad in the lives of individuals and of nations the spirit of Jesus, this is the only sure way to abolish war.

Contributors to This Issue

LYNN HAROLD HOUGH, lately president Northwestern University; now minister Central Methodist Church, Detroit; a favorite American preacher in leading British pulpits.

KIRBY PAGE, minister of a community church in Brooklyn; formerly associated with Mr. Sherwood Eddy in his evangelistic travels in the Orient.

GEORGE B. BAIRD, Disciple missionary in China for more than twenty years.

Understanding England

By Lynn Harold Hough

WE were about to embark on the ship which was to carry us back to America. I had been saying some hearty and eager word of appreciation regarding England to the friend at my side. A stranger—an American also—interrupted us. He had opinions about England. And he intended to give them publicity. They were not pleasant opinions. And they were announced with a caustic energy which showed how much enjoyment he derived from saying ugly things about the "tight little island," which we were leaving. There are a good many of this man. And they are filled with surprise when they are told that they have never seen England at all. They feel that they have weighed John Bull in the balance and that he is found wanting. They do not know that they have never really become acquainted with the man whom they are condemning.

Now, of course, an American can have rather a bad time in England. If he insists on taking all his American assumptions with him and in the most superior fashion refuses to take seriously the assumptions which come out of centuries of English life and experience, he will be hitting against sharp and cutting edges of English temperament all the while. He will perpetually be erecting invisible walls which will shut him off from the people among whom he is sojourning. He will never make the distinction between what a man does and what he means by what he does. And he will fail to see that things which have one meaning in America, often have a very different meaning in England. Every land has its own passwords, and the traveler in that land must learn them. This is, of course, as necessary for Englishmen in America as for Americans in England. And the fact is complicated because a nation's code of manners has entered so deeply into its life that it has sunk far below the level of consciousness. Men only know that they do not like the men who violate its requirements. They would be confused if they were suddenly required to state it. The American who would see England, must be willing quietly and thoughtfully to set about looking at England through English eyes.

OVERLOOKED TREASURES

Let us follow this open-minded and open-hearted American as he goes through the British Isles, finding treasures which many a tourist will miss. Perhaps he is a Cecil Rhodes scholar at Oxford and his residence in the great university will give him all the more opportunity to discover the land which has welcomed him to one of its shrines of learning.

His first impression will be a sense of something very finished and very old. The buildings, the exquisite lawns, the whole landscape, as he goes about, tell the tale of a people with centuries of memories and all the subtle impression of intricate relationships which comes out of an ancient life. And even in this restless day, when the spirit

of iconoclastic activity is all abroad, the English radical has no intention of turning from the treasures of the old life out of which he has come. He is audacious enough industrially. He is a convinced democrat politically. But he is an unconscious Tory in most of his social intuitions. He proposes to keep the rare and exquisite bloom of English life, even though his steps as he sets about it are often awkward enough.

The man who can love old buildings and old yet gracious ways, the man who can watch with a happy gleam of appreciation in his eyes, without talking, has taken the first step in discovering England, and incidentally in being liked by Englishmen.

MANY KINDS OF SILENCE

The second step is taken when a man begins to understand the seventy-seven kinds of silence of which an Englishman is capable. A typical American is not sure a thing has happened to him until he has talked about it. A typical Englishman would be perfectly sure a thing had not happened to him in any deep and noble way if he did talk about it. And all the delicate shadings of his complicated nature are expressed in kinds of silence which the discerning friend can follow and interpret with a sort of hearty pleasure. When a man learns not to crash into the delicate and gracious silence of an Englishman with blatant and careless speech he is on the way of becoming his friend for life. And when he can match the Englishman's silence with a silence of his own, all full of rich and understanding appreciation, the deed is done.

Then there is the puzzle of English speech. For Englishmen can talk. They do talk. And when they talk, often they protect the fine flower of their inner life by saying what they do not think. There are nations whose men talk cynically because they are cynical. Englishmen talk cynically because they are afraid of the delicate beauty of their own ideals, and would make some attempt to shelter them from the rude blast of human convention. When an Englishman acts in a crisis, he is likely to act on the basis of some very simple and manly ideal. When he talks, he is likely to cast words of shattering disillusionment all about him. The American who moves right through this protective coloring of cynical speech to the simple earnestness of heart beneath, will begin to come in sight of the soul of England.

HOURS OF SELF-GIVING

But there is other talk of which an Englishman is capable. He has wonderful hours of self-giving to the men whom he really trusts. After you have understood his silence, and after you have discounted his cynicism, there will come a night when you are alone together. Through some subtle alchemy, the miracle will be wrought, and he will speak words which tell you the tale of his wistful hunger for goodness and beauty, and of those deep and abiding idealisms by which his soul lives.

He knows his splendid old English speech and his phrases glow and gleam as he talks. You have an almost bewildering sense of the simplicity and charm of a great spirit. There the curtain falls, and the golden hour passes. But you are friends in a new sense ever after. To the man who views him unsympathetically, the Englishman can offer a surface hard and uninviting enough. But that man never knows the fire in the heart of the cold men he dislikes, and he never knows England.

The invisible England of the spirit is a land of radiant dreams, haunted by the sad sense of much disappointment. And only the man who has seen this England can judge with understanding the history, the institutions, or the people of the motherland of English speech and of the democracy of English speaking people.

Church Membership in China

By George B. Baird

IN three of the five mission stations in China supported by the missionary societies of the Disciples of Christ, there is no other Protestant organization carrying on missionary work. The members of other churches who come to these cities must either find fellowship with our churches or have no Christian fellowship. What kind of fellowship should we as Disciple missionaries offer them? Many of these men and women come from the Presbyterian, Methodist, Episcopal and other churches. Some of them come at the call of our own mission as teachers and doctors and even preachers. Some of them hold business, educational and government positions. Perhaps the majority of them are educated, well-trained men. It is important for their own Christian lives that they have fellowship with the church. They often prove valuable to the church as leaders, and helpers in church work. To the church there is here both a duty and an opportunity.

During almost twenty-five years of our mission work in the city of Luchowfu, 171 persons have been baptized. About fifty have come from Disciples churches elsewhere, and more than sixty have come to us from other churches. Few if any of these—even those coming from Disciples churches—were ever formally received as members of the church, for the church has never practiced the formal reception of members not even of those locally baptized.

IMPORTANCE OF "FACE"

To a Chinese, "face" is almost all-important. If a man is placed in a position where he "loses face" there is little chance to either help him or lead him into service. A policy that would place the member of another church in a group by himself, that would mark him off from the other members of the church, a policy that would imply that his type of Christianity was not as good as ours or that would call in question the teaching of the church he has accepted in such a way as to exclude him from full membership in the local church, would mean a loss of "face" that would handicap both him and the church. To the question, "What should be our attitude toward members of other churches?" there may be four answers.

First, "Teach them the way of the Lord more perfectly." In other words, teach them our type of Christianity which of course we Disciples think is the New Testament type. The modern world calls that "proselytizing" and frowns upon it. Aside from the frowns of our religious neighbors, would that be either good policy or good psychology? Many of these men and women come to us new in the faith, children as Paul would call them. Our duty is to strengthen their faith and help them to grow into Christian manhood. Instead, shall we begin by undermining their faith by telling them that the missionaries who lead them to Christ did not give them the full gospel and even that they erred in what they did give them. Many a new Christian in China bases his faith as much on the missionary as the gospel he taught him. That is not as it should be, but as it is, and it is a good beginning. Shall we knock away one-half the props that support his faith by discrediting the missionary who led him to Christ? Would that be either good psychology or good Christianity?

DENOMINATIONAL DISTINCTIONS

Second, "Recognize them as Christians but not as members of the Disciples communion." This means to recognize the existing denominational order and offer them fellowship as guests from other denominations. Thus you avoid the danger of upsetting their faith or discrediting the faith, teaching or practice of the missionary who lead them to Christ. If they desire membership they must accept the teaching of the Disciples church and the rules of entrance laid down by that church. Of course we believe this to be the position of the apostolic church. We do not claim that our position and our rules of entrance into the church are all essential to Christianity and salvation, or to membership in Christian churches which we recognize. We make these conditions essential to membership in our social group, the Disciples church. That is a reasonable position, and it is the position stated in the annual convention of the Disciples mission in China in their meeting in the spring of 1920.

This position, although reasonable, has one disadvantage that many of us are not willing to countenance or accept. It creates, recognizes and fosters the denominational viewpoint in our mission churches. That we consider neither Christian nor desirable. We are not interested in building up any denomination in China, not even the Disciples church, as a denomination.

Third, "Receive them formally as members of the local church upon presentation of proper credentials from the church from which they come." But immediately the objection will be raised: "That is a radical departure from the teaching and practice of the Disciples church." Perhaps so! Perhaps not! That is the appeal to denominationalism. Is it a radical departure from any injunction or teaching of the sacred scriptures? Yet this is a ground of controversy that we should avoid if possible. In the first place we do not wish to undermine the faith of the Christians who come to us from other churches, by discrediting the teachings or practices of the men who lead them to Christ and the church. In the second place we do

not wish to create, recognize or foster the denominational viewpoint among the churches in China. Yet we, as Disciple missionaries, do not feel free to receive them formally as members without question. What is our alternative?

OPEN MEMBERSHIP

Fourth, "Receive them informally as fellow-Christians and fellow-workers in the local church. Recognizing the objections to and disadvantages of the three positions above, this fourth position has unconsciously been accepted by Disciples churches in China. It has never been formulated as a policy but it is almost universal in practice among the churches in China. This policy has just naturally grown up through an unconscious process of elimination. The informal organization or rather the lack of organization of the Disciples churches in China has made this possible. By nature it is a compromise, yet it seems satisfactory as far as the local church is concerned. In most cases members of other churches coming to us would accept neither the first nor the second position and we are not free to offer them the third, and if we were free to do so many of them would not accept it if it meant a break with their mother church or denomination. In many cases they consider their stay only temporary and the next place to which they move may have no Disciples church. They have no desire to break away from their larger denominational fellowship. They do desire fellowship with the local church, of whatever denomination, so long as they live in the city. Often the first Sunday in the city they attend church. The hearty welcome they receive brings them back the next Sunday. They contribute both time and money toward the support of the church work. Informally they become part of the local church and enter fully into its fellowship and service.

NO DISTINGUISHING MARK

In the local church there is no distinguishing mark that sets them aside from the other members. They are eligible to vote in the business meetings of the church and may be elected to the highest office in the local congregation and may even be called as pastor of the church. This lack of organization and lack of formality allows them to be received in the same way that a member from another Disciples church would be received. Most of them would perhaps just as soon be members of the Disciples church as of the Methodist, Presbyterian or Episcopalian, but they see no reason for changing from one to another. The name above the door of our church is, "The Chinese Christian Church," and that name is used by many missions in China. This satisfies the members of other churches who come to our city. We accept them informally and give them fellowship. No careful records have been kept as the only church roll is the list of those baptized in our church. However, both the missionary and the Chinese pastor keep more or less accurate lists of all Christians worshipping with us. Without breaking away from their own denominations these men have considered themselves as members of the local church and have been included in the number reported as members both to the

Chinese convention and to the Executive Committee in America. However, at the last convention of the mission we were instructed not to report them in the future.

This of course is a make-shift policy and a compromise that works very well in the local church, and it is an important step toward Christian union. There is now a movement in China more important than the local church. A movement is well under way to form a great "United Christian Church of China." Very favorable progress toward this ideal has been made. Shall we as Disciples become a part of this great movement? Any such movement must presume some sort of agreement among churches uniting. One important step in that agreement will be the recognition of the validity of the membership of those in the churches so uniting. This calls for a definite policy, not a makeshift. What will be the answer of the Disciples churches in China?

CORRESPONDENCE

A Protest Vote

EDITOR THE CHRISTIAN CENTURY:

SIR: I note in your issue of October 14 the paragraph "In a Time of Hesitation." After comment on Harding and Cox you wish "it were possible to vote against all (both?) of the candidates" and deplore that we find ourselves "compelled to approve the formal commonplaces of partisanship or remain silent." But we are not so "shut in by the leaders of all the parties." The two larger parties confess that there is no real issue between them by fusing whenever there is danger that neither one will get the offices, as in New York City, in Wisconsin, and practically in North Dakota and Montana, and doubtless elsewhere. He who votes for Christiansen or for Debs does not "remain silent." He protests in a way that will be heard against the arrogant assumption of stand-pat leaders that we must take what they offer us, against the flagrant violation of the constitution and flouting of the spirit of democracy by our political heresy hunters and militarists, and against the continued exploiting of the people, who are expected to be deeply concerned as to which of two Ohio politicians shall distribute the offices and politically quiescent regarding matters that cut deep into the life of millions.

There is no need for the liberal to "lose his vote" this year, even though there be no middle of the road candidate. There's a way to ask for one.

Larchmont, N. J.

CHARLES L. CARHART.

No Hesitation Here

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial relative to the political situation entitled "In Time of Hesitation." I am wondering where you draw your inspiration from that would prompt you to write that. Between two such men as Cox and Harding I cannot conceive why there is need for hesitation in deciding where our duty lies. Warren G. Harding was born and reared in the heart of a strictly American community, and has been honored by the people of Ohio and his people in numerous ways. To me he stands for all that is best in American politics and it seems to me if you could be in Ohio for a while and in the rural parts of it, as I have been, and hear the sentiment of the people who live close to Nature you never would have written that editorial. Take it from me there is a Great Ground Swell of the old time patriotism

about to take place that will show to the world anew the real heart of the American people. And led by that clean, conscientious, patriotic, loyal American, Warren G. Harding, we will pledge anew to our country, our love, our service and our patriotic devotion.
Croton, O.

STANTON E. HOOVER.

Hates to, But Can't Help It

EDITOR THE CHRISTIAN CENTURY:

SIR: The communication from your office concerning my subscription to the "Century" is received. I am sending you the money for another year's subscription. I want to say, however, that I am not at all in harmony with the position of The Christian Century. Of course, it has some good articles in it, but I refer to its position as to baptism, federation, open-membership and other related questions. It is just such propaganda as yours that today is splitting in twain the greatest movement ever launched for the redemption of the world since the advent of Christ. It makes me sick to think of it. Your unscriptural teaching will be responsible if this movement is wrecked or even divided. You ought to have been honest enough to excuse yourself from the Disciples brotherhood when you found yourself out of harmony with it. But you persisted in staying in where you were not welcome and the present deplorable condition is the result. You are disloyal to the Bible and must be to your own better self. Your teaching in its final analysis is nothing but Unitarianism. I was in Yale three years and I know that I am right in what I say. But send me your paper. I want to know what the Devil is doing as well as God.

Ada, Okla.

C. V. DUNN.

A Word of Warning

EDITOR THE CHRISTIAN CENTURY:

SIR: Through the kindness of a friend I have been receiving your paper for some weeks. When I get a paper sent me in this way I know that there is some concealed propaganda somewhere. So I have been looking over the paper to discover whether the eating of banana skins would not be proved somewhere to be a cure-all for every human ailment or the singing of hymns backways would not transpire in its pages somewhere to be the truly apostolic method.

So far, I am unable to discover any concealed sectarianism about it so I write to congratulate you while you are still alive as, so soon as the leaders of your particularism discover that your paper is denuded of anything less narrow than Christianity, you are as good as dead.

What would become of "denominational loyalty" if everyone were as sincerely interested in the whole body of Christ as The Christian Century appears to be? In these degenerate times do we not need the tonic of hatred of our fellow Christians to keep the church alive at all? What is the good of three churches in a village if they cannot sneer at one another?

I hope you will prayerfully consider these questions and withdraw while there is time into your denominational shell, and mumble again your denominational shibboleths, else the world may begin to take the church seriously and we ministers have to work harder than ever.

Utopia Springs, U. S.

BROMIDE SMITH, D. D.

BOOKS

Any book in print may be secured from The Christian Century Press, 1408 South Wabash Ave., Chicago
Give name of publisher, if possible.

THE SUNDAY SCHOOL

Two Masters *

"YOU cannot serve God and Mammon"—that is the fundamental thesis of Jesus in the closing section of this famous sermon. "Seek ye first the rule of God" is just another way of stating the same vital truth. "Lay up treasure in heaven" holds to the same idea. When you stop to think about it nearly all of our sad situations in church affairs come from divided allegiance. It is this hyphenated business that does all the damage. We want to get the best of this world and the best of eternity. We want to have all the fun here and all the joy there. It cannot be. You cannot serve Uncle Sam and the Kaiser! You cannot love Christ and the devil equally well. You cannot love the dark and the light. You cannot like good and evil. You cannot love good music and bad music. You cannot delight in good literature and trash. You cannot admire good art and vile. It is the confused convictions; the divided devotions; the mixed loyalties that cause all the sad situations.

We see it every day. Here is a business man. He goes on Sunday to the church and sits among his family. He hears the parson pray and preach. His better nature is aroused, his higher emotions kindled, his soul is touched. He registers a vow to live for Christ and the church. He swears he will make Jesus, Lord. This is on Sunday about twelve o'clock. Monday sees him at his place of business. The lure of gold is about him. His business associates stir him with statements of vast investments and golden dividends. To secure his ends he may have to blink at some of the ten commandments, to say nothing of the improved sayings of Jesus. He goes out to lunch with two or three smooth fellows. He becomes aware of a clash between his Sunday convictions and his Monday ambitions. Which shall conquer? "You cannot serve God and Mammon." There is no clash between honest business and our religion, but there is between questionable methods and the straight-forward teachings of our Master.

Young people face this confused situation often. The mixed motive ruins again. Here is legitimate pleasure and here is pleasure that is tainted. Most subtle, illusive, inviting is the wrong way. It is a broad way, that leads to death. Many are going in thereat. It is hard not to be a good fellow; it is painful not to follow the crowd. To be in Rome and not behave like a Roman is unpopular and one dares not want to be thought green and queer! My heart goes out to these wistful youngsters. They know what is right, they want to do what is right, but the churches are closed and the paths that lead downward are alluring. One needs to have very clear ideas, very positive convictions, very determined motives if one is not to be swept along with the giddy crowd. "You cannot serve God and Mammon."

Life is an affair of loyalty. Write that down. You are made by your loyalties. Are you loyal to the U. S. A? So loyal that no other country can charm you and that your best blood is dedicated to the United States? Are you loyal to your wife? So loyal and devoted that you will not permit any disloyalty to be entertained in your heart? Are you loyal to your religion? So loyal that you will not let sudden wealth or blinding passion or soft ease or anything else break your devotion? Are you loyal to the truth? So loyal that your deepest prejudice must yield to truth? So loyal that new light is always welcome? So loyal that you can see whatever of truth lies in the opposite camp and because you want all the truth you can receive that? Are you loyal to your Saviour? Loyal unto death, saying, with the disciples, that you are willing to die with or for him? Sometimes a single-tracked mind is a good thing. Surely one master-motive is essential. Is it God or is it worldly success..... "You cannot serve God and Mammon."

JOHN R. EWERS.

*Nov. 7, "Principles of Christian Living." Matt. 6:19-34.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Christian Work Prospers in Korea

Political disturbances in Korea seem to have helped rather than hindered the revolutionary movement. While the missionaries have abstained from political activity, the native Christians have been quite prominent in the movement. Rev. John G. Moore who superintends the Pyeng Yang district with over seventy churches in his care says that some villages have at least one Christian in every home. Students of both sexes are being trained in the schools for Christian work. It is a remarkable fact that young women often lead religious services. This would not be permitted in some parts of the Orient.

Dr. Scudder Talks About Soviet Russia

The Boston Ministers' meeting held on Oct. 11 listened to a discussion of soviet Russia by Dr. Doremus Scudder, who has recently returned from the Bolshevik country. Dr. Scudder disclaimed being a socialist but insisted upon interpreting the Russian situation fairly. He asserted that the soviet antagonism to alcohol was genuine and that much headway had been made in turning the people from alcoholism. The soviets are also to be commended for their care of children and for their program of universal education. They abolished the death penalty at first, but were compelled to restore it afterwards. Many acts of cruelty were committed by minor officials and by mobs, but punishment has been administered to many guilty of these offences against good order. Dr. Scudder asserts that the family has been untouched by the soviet regime and that the church is by no means less popular than before. He demanded that the world keep its hands off and let Russia work out her problems in a democratic way. Very significant was the statement that it is almost impossible for any newspaper correspondent to send the truth about Russia to the world, even if he wants to.

A New Missionary Organization

The International Missionary Meeting at Geneva had before it the matter of the readmission of German missionaries to their former fields of labor. The general conclusion was that the removal of restrictions imposed by governments, in consequence of the war, depends largely upon securing the confidence of these governments, and in doing this the missionary organizations of the countries whose governments are concerned may give aid, while much depends also upon the cooperation of the missionaries of the German missions. The spirit was wholly fraternal, while difficulties were frankly recognized. It was decided to create an International Missionary Committee, on the ground that the only bod-

ies entitled to determine missionary policy are the missionary societies and boards and the churches in the mission field. The first meeting is to be held in North America in the autumn of 1921.

Methodists Help Young People

The institutes for young people held under Epworth League auspices in various sections of the country have been very successful this year. Sufficient data have now been gathered to permit the work to be tabulated and interpreted. A total of 35,000 young people were brought under special religious instruction. The instructional work was done by 648 teachers, in many cases the leading lights of Methodism. One of the results sought was vocational guidance for the young people. Four thousand decisions were made in the matter of vocation, large numbers of these being for the ministry or the mission field. The Methodists are making sure of their man power for the future by building it from the youth of the church.

Famous Gospel Song Leader Passes On

Charles M. Alexander has been famous as a leader of popular religious song, having been associated with Dr. R. A. Torrey and later with Dr. J. Wilbur Chapman. He died in Birmingham, England, on October 13. His wife was Miss Helen Cadbury, daughter of the wealthy cocoa manufacturer of England. Mr. Alexander gained wide vogue for a number of popular evangelistic songs. "God will Take Care of You" and "The Glory Song" are among them. He was still young at the time of his death, being only fifty-three years of age.

Where the Big Presbyterian Churches Are

The Presbyterians have in the United States 126 churches with more than 2000 members each. First Presbyterian church of Seattle is the largest, with a membership of 6,599. One wonders if this great church is not the largest Protestant church in America, or in the world. There is only one other Presbyterian church above the three thousand mark, Central Presbyterian church of Brooklyn. The cities having the next largest churches are Los Angeles, Rochester and Denver. The Seattle church has a Sunday school enrollment of 2,806, strikingly smaller than the church membership, but still the largest of the Presbyterian Sunday schools. Westminster Sunday school of Minneapolis is second place in the denomination while third place is held by the Sunday school of Pine Street Presbyterian church, Harrisburg, Pa., with an enrolment of 2,109. There are four Presbyterian schools with an enrolment of over two thousand. Another striking feature of the Presbyterian reports is the fact that of the 86,558 people converted in Presbyterian

churches last year, one tenth united with 58 churches and the other nine-tenths are distributed among 9,508 churches.

Influential Missionary and Cooperative Leader Passes Away

The recent death of Mrs. E. M. Bowman, formerly of Chicago and in recent years a resident of New York, removes a figure of prominence and outstanding helpfulness from the counsels and activities of the Disciples of Christ and many interdenominational movements. For many years Mrs. Bowman was a member of the board of the Woman's Missionary Society of the Disciples. Her influence was always thrown upon the side of progress and the more generous relationships among the Christian denominations. With her husband, Mr. E. M. Bowman, she entered into positions of the most personal responsibility in behalf of Christian unity and gave freely not only of her means but of her mind and personality to further the finer things of the kingdom. Her presence was particularly missed at the recent convention of Disciples in St. Louis where many groups both official and informal in character made remembrance of her in resolution and prayer. Funeral services were conducted in New York and in Chicago, the latter city being the place of her burial.

Young Men Will be Remembered in Prayer

Under the leadership of the Young Men's Christian Association the second week in November will be observed throughout the world as the week of prayer for young men. Protestant churches as well as Christian associations will be asked to observe the week in some special way. The peculiar temptations besetting young life at this time make the call very timely.

Ford Hall Meetings are Resumed

The Ford Hall meetings in Boston are of national interest as the forum method continues to be exemplified in them. The opening session this year was on Oct. 17 and representatives of the various political parties presented their views. Notable speakers are booked for the entire season.

Peace Leader Called to Important Pulpit

Dr. Noble S. Elderkin came into prominence during the early days of the war because of a disagreement with some of the people of his church in Oak Park, near Chicago, over the policy to be pursued by the church during the war. On account of the tenseness of this situation he resigned. In recent months he has been the western secretary of the League of Reconciliation. He was recently called to the pastorate of Pilgrim Congregational church, Duluth, Minn., and has begun his new work there. This is

one of the strong churches of the denomination and the call indicates the high estimate set upon Christian character and conviction in a minister regardless of differences of opinion as to specific measures.

Friends Present Token of Esteem to Mr. Albert Dawson

Mr. Albert Dawson has recently resigned from the Honorary Secretaryship of the City Temple, London, and from the editorial management of the Christian Commonwealth, which paper has recently quite changed its character. Mr. Dawson has had an interesting experience in public life, being at one time private secretary to Dr. Joseph Parker, of the City Temple. More than any other man he was instrumental in having Dr. Joseph Fort Newton called from Cedar Rapids, Ia., to succeed Dr. R. J. Campbell in the City Temple pulpit. In The Christian Commonwealth he has voiced progressive opinion on many matters that were not always popular. His service to the cause of woman's suffrage is outstanding and it was partly through his influence that a woman preacher was attached to the staff of the City Temple. On the occasion of his withdrawal from these distinguished positions, his friends are presenting him with a purse and with a cordial expression of their appreciation of his services.

Frank Discussion of Sex Questions

The report of the Lambeth Conference on sex questions has been published and it takes an entirely new tack on this important matter. Clergymen are urged to instruct themselves so they may be adequate teachers of sex morality. The report deplors the fact that the church has no literature adequate to this subject. The closed attitude on the subject of divorce is maintained, an attitude which is criticized by the "Churchman" of New York. It would seem that the evil dances, improper dressing and the low tone of popular literature will become the subject of Episcopalian preaching henceforth.

Famous Missionary of the Yukon Dies

Archdeacon Stuck of the Yukon is one of the very best known missionaries of his denomination. His books, "Ten Thousand Miles with a Dog-Sled" and "Voyages on the Yukon and its Tributaries," have come to be widely known outside the Episcopal church. His recent death is a great loss as he was quite as important in the Yukon country as Dr. Grenfell is in the Labrador.

Boston Federation Secures New Secretary

There are now thirty-six full-time city federation secretaries in America. The Boston federation is a strong one and it recently secured for secretary a leading light of Congregationalism, Dr. Doremus Scudder. He has both a theological and a medical education, and served as head physician of the Ameri-

can Board hospital at Niigata, Japan. After his return from Japan, he became pastor of "The Workers' Church" near the Chicago stockyards. Here he worked out the idea that a settlement and a Christian church can live together. He has held pastorates in Brooklyn and in Woburn, Mass. His service in the Hawaiian Islands has been noteworthy. He served in many ways there, being first the superintendent of Japanese work and later pastor of Central Union church in Honolulu. During the war he went to Siberia for the Red Cross. He is therefore a commanding and authoritative interpreter of modern methods in religious work. Dr. Scudder hopes to bring about many small group federations within the larger federation and his plan includes eleven group federations in Boston proper and thirty-six in districts outside of Boston. He has plans for inviting students from educational institutions to attend church and for getting voters to the polls on election day. A part of the program is the federation of all the various city religious activities with the church federation.

Well-Known Minister Loses Wife in Accident

Dr. J. H. Goldner, pastor of Euclid Avenue Christian church, Cleveland, O., has been called upon to give up his life companion in a tragic automobile accident. On prayermeeting night a party of friends were going to the church with the pastor and his wife when a car bore down upon them swiftly, and struck Mrs. Goldner. She died soon afterwards in a hospital. Mrs. Goldner was a Cleveland woman, having been married to Dr. Goldner during his ministry at Euclid Avenue church. She leaves behind her two sons of tender years. Dr. Goldner amazed his congregation by conducting the devotional portion of his church service on the Sunday following the Saturday of his wife's burial. His calm faith on that day greatly deepened the esteem in which his people hold him.

New Publicity Organization Launched

Several of the denominations now have publicity secretaries and the church federations in many cities have commissions on church publicity. In addition to this there is a department of religious publicity in connection with the Associated Advertising Clubs of the World. The interest in the subject is so great, however, that new organizations continue to arise. The latest is the Gospel Advertising League of New York of which Mr. A. G. Fegert is secretary. It claims to have no paid officials and to be organized not for profit but for the extension of the gospel in the world as a labor of love.

Missionaries Fight Yellow Fever

The missionaries of the Presbyterian church in Mexico report that yellow fever is spreading in some sections of that country. The disease is caused by the yellow fever mosquito which is harbored

in certain kinds of grass. The missionaries are securing oil whenever possible and are burning the grass to check progress of the disease.

Confusion About Gipsy Smith

There are now two Gipsy Smiths in the world. The original evangelist by that name lives in England and will visit America this coming winter. He is not to be confused with a young Canadian minister who is called Captain Gipsy Pat Smith. When it was announced recently that Gipsy Smith has just been married, the elder man received a number of critical letters, which hardly applied to him.

Well Known Missionary Journal Disappears

The World Outlook pioneered in the field of an illustrated and popularized missionary journal of interdenominational character. In the days of the Interchurch World Movement, it was an organ of the movement. Since then it has been sold a time or two, and has at last fallen a victim to the high cost of printing. The last purchaser was the Christian Herald of New York which has now taken over the subscription list. In the beginning the editorial management was of Methodist persuasion. The illustrated missionary periodicals now left in the field are denominational in character, such as the World Call of the Disciples and the New Era Magazine of the Presbyterians.

Methodists Advertising for Preachers

The shortage in ministerial force is felt in all denominations. There are many vacant churches where preaching is not to be secured. The Methodists have been famous for their system of ministerial supply which in former years provided every church with a minister, and every minister with a church. This year district superintendents are publishing numerous advertisements asking for ministers. The places to be filled offer salaries of \$1,200 to \$2,000 per year and in some cases there is a parsonage. After years of neglect of the ministry in the matter of financial support and after two decades of muckraking and criticising the ministers on the part of the public it is not strange that there is now a dearth of church leaders. Communities have as much difficulty in securing ministers as in securing school-teachers.

News Coming Back from World Convention

News from the World Sunday School convention held in Tokyo has been slow in coming back. Scraps of information have come through, however. The hall that had been specially erected for the convention burned down. Following this the imperial theater was offered to the leaders, which offer was accepted. The convention elected John Wanamaker as president and the vice presidents include Chief Justice McLaren of Toronto,

Bishop Hartzell of Ohio, Dr. W. O. Thompson of Columbus, Marion Lawrence of Chicago and Ames Kinnear of Pittsburgh. The convention passed a resolution advocating world brotherhood and expressing a desire to support national and international policies that would not discriminate between nations and races. The California situation was evidently in mind when a number of the addresses and resolutions were made.

Pan-Presbyterian Alliance Will Come to America

The large number of meetings in Europe this summer has resulted in some of them being forgotten by the public. There was a meeting of the Pan-Presbyterian Alliance at Lausanne. At this meeting arrangements were made to hold another gathering in America next summer. Rev. J. R. Fleming is the permanent secretary of the organization.

Advertising the Prayermeeting

Preaching is often advertised but the Presbyterian church in Hiawatha, Kans., is advertising its prayermeeting on the theory that any good thing deserves to be advertised. A large display notice in the local daily invites the people of the town to the service, this notice being printed the very day of the meeting. The leader and the topic of discussion are announced. It is reported that the publicity has increased the attendance and the interest.

Quakers a World-Wide Fellowship

Since the days when George Fox used to stand up in English churches and interrupt the meeting with his sermons, the doctrine of the Friends has had difficult going for it repudiates organization and ordinances. That it has in its vital elements is seen by the fact that the Quakers are now an international fellowship. The recent All-Friends Conference in London brought men and women from all parts of the world. There were delegates from America, New Zealand, South Africa, China, Japan, Syria, India and Madagascar. Three hundred and fifty delegates went from America. Much of the discussion related to the application of Christian principles to modern industry.

Bible Teaching Introduced in Atchison Schools

The question of teaching the Bible in the grade schools has been agitated in Atchison, Kans., after arrangements for credit for Bible courses at the high school had been completed. The ministers of the city recently held conference with the school board and the latter voted that an hour a week of Bible instruction should be given. The text book to be used will be Burgess' "Life of Christ," and the instructors are under obligation to omit everything that would be construed as sectarian interpretation. The literary and historical features of the study will be stressed. High school students do their work in the Sunday schools and get credit for it but the

grade school pupils must do their work at the public school with the teachers provided.

Methodist Reunion in England

The Methodists of England have been facing a small but steady decline in membership for a number of years. The three leading organizations are now seriously considering union. The various conferences this year have given favorable consideration to the union proposals. The Wesleyan Methodist church has adopted a modified form of episcopal oversight. These officials are not called bishops but overseers, which is, of course, a mere matter of words.

Leading Denominations Arrange to Meet Interchurch Obligations

The Methodist denomination some time ago announced that it would meet its Interchurch obligation in full. At a recent meeting of Presbyterian leaders

who are connected with the New Era Movement, it was voted to notify the banks that the obligations of the Presbyterian body would be met promptly as they fell due. The Disciples are more embarrassed than any of the denominations because the large askings of the Educational Board involve a disproportionate quota of responsibility, the sum of \$300,000 having been underwritten by the board alone and with no assets on hand. The combined underwritings of all the other Disciples Societies was \$300,000. It has been arranged to take up an offering on a special Sunday to secure funds for this total obligation without taking money from the treasury of the various societies. The banks loaned the money after an investigation which showed that no church organization in America had ever defaulted the payment of its debts. The credit of the churches is of great importance in future operations as all missionary societies must at times borrow money.

Dr. Mott Returns From Europe

After his resignation as head of the Interchurch World Movement last spring, Dr. John R. Mott made his annual pilgrimage to Europe to fulfill his function as head of the International Y. M. C. A. Since his return he has been interviewed by Dr. Howard B. Grose and his impressions of the situation in Europe are now available to the public. His first impression, he said, was the sign of gradual economic rehabilitation. To name the degree to which the nations have approached the normal, he would put Great Britain as farthest on the path, and then the order would be Belgium second; Czechoslovakia third; France fourth; Germany fifth, as contrary to the general view he was much impressed by the extent of her recovery; rural Hungary sixth; Italy seventh, though a perilous state exists there; Poland eighth, except in the war-swept fringes; Old Austria ninth, with practically no hope unless there shall be an international arrangement whereby credit and raw materials can be obtained; otherwise her people are condemned to death. "You've got to help prime the pump there." Then tenth would be Russia, an empire of misery with God only knows what further agony to endure.

The great and omnipresent irritation, suspicion and lack of fundamental unity in Europe are evident facts in the situation. Nations that were getting on together famously in the war are now at loggerheads. The irritation is greater now than at any time during the war. This is due to physical causes bringing reaction, to a recrudescence of national ambitions, fears and cupidity, and also to lack of great leadership. This leadership is wanting among the statesmen and also among the churchmen of all the nations and communions.

There is no question that the United States is in bad—much worse than one

can realize unless one goes and lives abroad quite a long time. This feeling became cumulative and at times almost unbearable. With the exception of Czechoslovakia and Poland, almost every country has changed its attitude from extremely favorable to unfavorable. The attitude ranges from misunderstanding and mystification, through impatience and exasperation and caustic criticism, down to questioning our whole motives in the war and since, and from suspicion of ulterior designs on our part, on to bitterness and general disgust. On the other hand, it should be said that the best and fairest estimate of our view of the League of Nations is to be found in an article in the British Round Table for March, showing an understanding of the situation such as few of our own people have.

One of Dr. Mott's keenest impressions was of the great suffering. He feared that the coming winter is going to be more serious than any since the war broke out. His investigations did not reveal adequate constructive measures, and unless these were taken it would be impossible to prophesy the consequences. Hunger, cold, starvation, disease—these were breeders of revolution and anarchy.

And this led to a suggestion of the tremendous importance of America in this world crisis, and of our setting our own house in order. There are diseases spreading, and the only way is to have vitality enough to drive them off. We must not think to escape contagion if Europe is overspread with it. Our duty is to bring all the forces into play—Christianity, philanthropy, university, economics, as well as discovering a distinctive part in the new international political arrangements demanded by the present world situation, and that will prevent a recurrence of the evils that have stricken the world.

Disciples of Christ in General Convention

THE General Convention of Disciples of Christ assembled this year in St. Louis, Oct. 19-24. The Coliseum in which the meetings were held was much too large for all the sessions with the exception of those held on Sunday. The bad acoustics made the business of the convention very difficult. A fringe on the outer edge of the audience was most of the time in ignorance of the business being conducted and to many the entire exercise was hardly more than a pantomime.

The machinery of the convention is new. The missionary and benevolent associations amalgamated last year to form the United Christian Missionary Society and the General Convention abandoned the naming of delegates by local congregations. Under the new arrangement the business of the convention must all be considered by a recommendations committee elected by the various state and provincial conventions. Only after this committee passes on resolutions and motions, is debate permitted on the floor of the convention. The recommendations committee is composed of about 120 persons. This year this committee was divided into five groups to which the various types of business was referred. The five subcommittees reported to the general committee and the general committee reported to the convention.

The enrollment at St. Louis was between three and four thousand people, though without doubt a large number besides came to the convention and failed to register. Seasoned convention goers agreed, however, that, despite the extraordinary efforts made to stimulate attendance, the convention was smaller than in the old days when bigness was more a matter of pride than now. Probably less effort is made to gather a large multitude since the centennial convention in 1909 demonstrated the difficulty of doing business before a throng that no man could address. It is felt by some that the earnest discussions carried on in the conventions in recent years limit attendance. Many people once came to the convention for "inspiration" and many of these have been puzzled to understand the vigorous debate that now characterizes the sessions. The debate arises out of the more democratic methods of conducting business. Once the business of the convention was practically all done in committee rooms away from the people. Even the room of the recommendations committee is now open to visitors.

The So-Called "Congress"

Four days previous to the convention a group of theological conservatives, several hundred in number, gathered at the Odeon Theatre, St. Louis, and formulated a protest against some of the practices of the church. This so-called

congress was presided over by Rev. P. H. Welshimer of Canton, O. It passed resolutions inveighing against "the methods of the Association for the Promotion of Christian Unity." The executive board of the Foreign Missionary Society was commended for demanding proof that open membership was being practiced in China. The Home board was criticised for observing comity on the home mission field, it being the belief of this congress that Disciples should go into every village and hamlet and organize a church without consideration of the presence of other communions. In the course of the sessions of this congress many of the officers and board members of the Foreign Society submitted to the indignity of a public catechism on the platform on the congress. Naturally the congress was attended by large numbers of Disciples not in sympathy with its proceedings and in order to keep these from voting, President Welshimer ruled that only registered members of the congress could vote.

The meetings of the Board of Managers of the New United Christian Missionary Society were of interest to many. A demand was made in one of the sessions of this organization by Rev. Z. T. Sweeney of Columbus, Ind., whose effect would involve the recall of any missionary believing in "open membership." After a lengthy debate the board voted down his resolution.

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The Union Question in China

On the floor of the General Convention a resolution was introduced by Rev. Mark Collis, of Lexington, Ky., demanding that Rev. Frank Garrett, a well-known missionary in China, be recalled because this missionary had declared that the Disciples should prepare for the new era of a united church in China by formally adopting the practice of interchange of members with missions of other communions. The Convention denied the request of Mr. Collis to recommend the recall of Mr. Garrett, but in doing so presented a resolution which undertakes to secure from him and any other foreign missionaries suspected of favoring the so-called open membership an "open avowal" of their acceptance of a certain statement presented to the convention by Secretary Stephen J. Corey on behalf of the Foreign Society. The relevant portion of Mr. Corey's statement, which is rather long, is epitomized in the body of the resolution which also goes on to declare in no uncertain terms that any missionary unwilling to approve the statement should sever his connection with the foreign missionary work of the Disciples of Christ. The vital section of the resolution, omitting the prefatory portion, is as follows:

"Resolved—that we voice our thanks to Him whom we serve for the completely reassuring attitude of the Board of Managers of the Foreign Christian Missionary Society,—whose report the convention made its own—when, in view of the earnest and anxious questionings of devoted but troubled men and women they declare 1st: 'Gratification at the growing interest in the subject of Christian unity among the workers in China,' 2nd, 'Sympathy with our Missionaries passionately desiring the consummation of such unity,' but 3rd, 'that the Executive Committee is committed to the program of the organization and maintenance of work on the mission field in consonance with the teaching and practice of the Disciples of Christ in the United States' and as a further interpretation of their own resolutions declared, 'These resolutions can have but one meaning and that is that the Executive Committee does not approve of any control of the local churches by a district association, or of the advocacy or practice of open-membership among the missionaries or mission stations supported by the Foreign Society.' Now be it further

"Resolved—that this statement of the Foreign Christian Missionary Society voicing as we believe it does the heart of our Brotherhood as to points at issue be submitted by the United Society to men and women engaged in service under their direction whose teachings or practices have been called in question, to the end that their open avowal of loyal support of such an expression of the thought and life of the Brotherhood may restore in the hearts of all, complete confidence in them or, if in the liberty of conscience such avowal is impossible, may indicate the wisdom of a prompt cessation of service as representatives of the Disciples of Christ.

"Resolved—that we request the United Society to report to the next convention the results of their action in harmony with the above resolutions."

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Emotion in Passage of Resolution

This resolution is understood to have been written by Dr. Charles S. Medbury, a member of the Committee on Recommendations. In submitting it to the committee on behalf of his sub-committee to which the matter had been referred, Dr. Medbury made an appeal for its adoption which moved the committee to tears, and their action was taken in awe and a tenderness of emotion induced by his extraordinary personality and spirit. Those members whose critical faculties were not confused by the powerful appeal made by the author of the resolution, nevertheless felt that any effort to examine critically the implications of the resolution was hopeless.

Having passed the resolution, the committee appointed Dr. Medbury himself to present it on their behalf to the convention. The same atmosphere of tears and awe fell upon the convention as had fallen upon the committee. Dr. Medbury so presented his resolution that

there was no discussion, save for two or three approving speeches made by recognized leaders of the group which had favored the recall of Mr. Garrett. With the announced unanimous sanction of the Committee on Recommendations and with the approval of the conservative leaders, there seemed to be nothing left to do but for all sides to accept the resolution. There were many who were unable to vote at all because they wished to disapprove the recall of Mr. Garrett, but could not conscientiously vote for the imposition of what they felt to be virtually a credal demand upon the missionaries. It was in this fashion that the convention disposed of the issue which, more than any other, had filled the horizon of the delegates from the moment of their arrival in St. Louis.

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The Work of the Year

The presidential address of the General Convention was given by Dr. R. H. Miller, pastor of Independence Boulevard Church of Kansas City. He spoke upon the theme, "The Necessity of Christ." The reports of the various constituent organizations of the United Christian Missionary Society were very encouraging. The Disciples raised more money for cooperative work last year than during any year of their history. Various educational, philanthropic and missionary campaigns loosely correlated under the leadership of Interchurch World Movement reached the imposing total of \$5,597,096 in cash and pledges during the year. The Foreign Christian Missionary Society reported cash receipts for the year of \$822,83.62; the Christian Woman's Board of Missions, \$916,354.49; the American Christian Missionary Society, \$442,865.07; the Board of Church Extension, \$203,322.51; the National Benevolent Association, \$485,692.85; the Board of Ministerial Relief, \$135,532.66. The total receipts of the bodies united in the United Christian Missionary Society was \$3,005,961.98.

The presence of a large number of missionaries from the foreign field who are home on furlough was an inspiring feature of the convention. On account of his thrilling experiences during the past year, the interest of the delegates was focused upon Dr. A. L. Shelton, who was captured by bandits on the borders of Tibet and held for over two months. His story was told in the convention modestly and with a delightful sense of humor. He drew a graphic picture of the social conditions in a land but little known in the western world.

During the past year some features of home mission work have been thrust into prominence, particularly the newly begun work among Indians and the work among the Spanish-speaking peoples in this country. The new Indian Mission in the state of Washington and its achievements were discussed by Rev. S. G. Buckner. Rev. Karl Borders described the achievements of the Russian church in Chicago. During the past year two buildings have been acquired

to house immigrant work in that city.

A dramatic feature of the convention was the introduction of the children of the Orphan's Home, maintained by the Disciples in St. Louis. They executed drills and gave a program of song. Coming as it did in the midst of a period of discussion, the religious influence was marked. Many delegates visited the home and a number of inquiries were received concerning the securing of children for adoption. Over five hundred children are cared for by the Benevolent Association in institutions in different parts of the United States and a hundred and fifty aged people are provided with a home for their declining years.

Not the least interesting feature of the convention is the smaller group meetings that assemble from time to time. There were not so many of these as usual, on account of a waiters' strike which made dining room accommodations at the hotels difficult. The Campbell Institute, an organization of preachers, teachers and others who have done advanced work in universities, met at the American hotel. Rev. Maxwell Hall presided, and the evening was occupied with short greetings from the members. The luncheon given by the Association for the Promotion of Christian Unity was the most popular of all these meetings. The dining room at the Annex was filled to overflowing. Reports from the European conferences of the past summer were brought by Dr. Peter Ainslie, Dr. Finis Idleman, Dr. F. W. Burnham and Dr. R. H. Miller. At no meeting of the convention was more enthusiasm manifested.

The board of education dramatized its

message by presenting a chorus of girls from Christian College, of Columbia, Mo. These girls sang before the convention. Dr. H. O. Pritchard presented an address on "An Educational Program for the Disciples of Christ."

* * *

Discussion Provided for at Convention

Rev. Graham Frank is the organizing genius of the General Convention and has been able gradually to open its platform for more and more discussion. It was voted to have a whole day devoted to discussion of general denominational interests next year to supersede the congresses which in recent years have been something of a safety valve for the denomination. Discussion has been repressed at Disciples conventions for many years. The convention closed with the communion service on Sunday afternoon and the mass meeting in the evening in behalf of the interests of Christian union. At the latter meeting the convention was addressed by Dr. George W. Richards, Professor of Church History in the Seminary of the Reformed Church at Lancaster, Pa., and by Bishop Charles H. Brent of Albany, N. Y.

The Disciples have the keenest differences of opinion of any group of religious people in America unless an exception be made of the Episcopalians. Their principle, "In opinions, liberty," has safe-guarded thus far the unity of the churches cooperating with the General Convention. Talk of a rupture in their communion which has been heard in previous conventions was less in evidence in this one. The leaders of the conservative group found practically no support for a division.

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British Table Talk

London, Oct. 5, 1920.

Bishops and Nonconformists

Continued discussion of the Lambeth proposals for reunion is clearing the air and defining the issues. The Federal Council, being the first representative Free Church Assembly since the Lambeth Conference, after consideration of the pronouncement of the Anglican episcopate, has adopted a provisional statement which has been endorsed by the National Free Church Council executive, and issued under their joint authority. The Federal Council has set up a Committee representative of the constituent churches to examine the Bishops' proposals "in the light of the principles of the New Testament and the evangelical conception of the Church and the Ministry." Meanwhile, the Council rejoices in the growth of Christian unity and reciprocates the fraternal spirit of the Lambeth appeal, but states that there are "fundamental provisions" in these proposals which do not command its assent. Before pronouncing on these, however, the Council invites discussion with representative Anglicans. This represents the general attitude of Free Churchmen to the Bishops' approach, and a resolution expressing it has been passed by a gathering at the headquarters of Primitive Methodism, by a conference at Dr. R. F. Horton's Church, and other assemblies. The Congregational Union has remitted the matter to the County Unions with a view to consideration by the Congregational Council next March. Dr. J. D. Jones's conviction is that the stumbling block is still the old Catholic as against the Protestant position, and personally he could not be re-ordained by a bishop in order to make valid his commission from his Master. Another speaker at the Congregational Assembly was confident that Free Church Ministers would not agree to any union dependent upon episcopal ordination or acceptance of ancient creeds. On the other hand, Dr. Horton, like Dr. Shakespeare, argues that the object is not to make all the churches episcopal but to find an episcopacy which will give unity, not validity to the non-episcopal churches. "We are asked to accept episcopacy as a useful, if not necessary, mode of organization, but not as a divine obligation." On this interpretation Dr. Horton announces that, though he has no desire for episcopal ordination, he would seek it and accept it if by doing so he has helped to bring about a reformed and constitutional episcopate and a unified Church. Presbyterians are looking askance at the Bishops' overture: Dr. Archibald Fleming frankly calls it "ecclesiastical legerdemain" and Dr. Norman Maclean asks what would Scotland gain by accepting "these humiliating proposals?" Rome's attitude is of course unchanged. Having said truly that external union means nothing without unity of faith, Cardinal Bourne claims that that unity can only

be brought about by union with the Holy See. Happily fraternal interchange between individual ministers grows. Not only will the forthcoming Church Congress be open on Nonconformists as in past years, but this year two well-known Free Churchmen, Mr. Walter Runciman and Rev. R. C. Gillie, are to take part in a meeting at the close of the Congress. The Bishop of Exeter (son of the late Lord Salisbury) has done more than give permission for a Baptist Minister, Rev. T. Wilkinson Riddle, to preach in a Plymouth Parish Church, he has expressed his hearty good will concerning the arrangement. It may here be noted that an American bishop—Bishop Williams of Michigan—recently worshipped in a Unitarian Church at Warwick, when the Lambeth Conference was the subject of the sermon, and joined heartily in the service.

* * *

Congregationalists in Conference

Owing to the meeting place being in the extreme South of England and the great increase in railway fares, the Autumnal Assembly of the Congregational Union at Southampton was much smaller

than usual, but the proceedings were of exceptional interest. The presence of Lord Hugh Cecil, M. P., on the platform would alone have lent distinction to the occasion. The younger sons—particularly Hugh and Robert—of the late Lord Salisbury, the famous British Prime Minister, have steadily risen in public esteem. By members of all parties they are respected for their high principles, disinterestedness and courage. Their tireless advocacy of the League of Nations, their fearless criticism of any Government that seems to them to depart from the Christian standard, their sympathetic attitude towards Labour and Ireland, make them increasingly influential in our affairs. We may yet have a Cecil as Premier supported by the best elements in Liberalism and Labour. Amid much enthusiasm at the Congregational Assembly Lord Hugh denounced war as anti-Christian, and said we must all strive to make the League of Nations the Christian leader in a Christian world. Dr. Parkes Cadman's sermon, (11 Tim. 1. 7,) before the Union, was a fitting climax to the fine service he has rendered the churches during his most welcome visit to England. "Compact with an erudition that betokened wide and deep reading, it held the large congregation captive with the orderly rhythm

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of its legion sentences, the magic resonance of its rhetoric, and its outstanding relevance to the times in which we live." (J. Hugh Edwards, M. P., in the "British Weekly"). Dr. Cadman assured us that every American preacher believes that to the British Empire has been given the privilege of giving leadership in national righteousness and truth. Admiral Dewey told him personally that this was his belief. Dr. Garvis prefaced his address from the Chair by a reference to the recent visit of British Congregationalists to the United States. They brought back the impression that, despite disquieting appearances, there is a drawing together of heart and will of the two peoples in the interests of the Kingdom of God. A resolution expressing thanks for the hospitality extended to the delegates to the International Congregational Council in Boston concluded with the aspiration that the two kindred peoples might be led of God into closer fellowship for the peace of the world and the incoming of the Kingdom of Christ.

Amusements and Marriage

Discussing the attitude of the Church towards amusements, a delegate advised the Congregational Assembly not to be influenced by "any old Puritan prejudices based on the brand-snatching theory." A speaker who asked whether any minister would allow a young man connected with the theatre to distribute tracts or teach in Sunday School was answered by a volley of "Yes!" ("Surely," said another speaker, "the theatre which could put on such plays as Abraham Lincoln had a great influence upon society, and our aim should be to uplift and cleanse it." In course of a discussion of Christianity and Marriage, a speaker regarded as the worst danger of the day the ignorance, levity, and frivolity with which men and women enter into the marriage relationship. "The giggling and cackling of middle-aged fools at wedding feasts is a correct symbol of all that many understand by the sacrament of marriage." For some years past a Committee had been engaged in preparing a "Book of Congregational Worship," and a copy of this was formally presented to the Chairman of the Assembly. Its purpose is to deliver congregations from "the tyranny of the pulpit" and ministers from the strain on their devotional resources involved in the unaided conduct of public devotion. Many sources have been drawn upon, including the Church of England Prayer Book, Armenian and Russian Liturgies, Litanies used at the Liberal Jewish Synagogue, prayers by James Martineau and Christina Rossetti, and compilations by Dr. Hunter and Dr. Orchard. The word "obey" is omitted from the Marriage Service. For long it has been rarely used by Free Church Ministers. An observant speaker at the Southampton meetings remarked that even if one of the parties does promise to obey it is generally the other one who does so! The Union made a new

departure by deciding to appoint a woman secretary for women's work.

Free Church Federal Council

The Federal Council of the Evangelical Free Churches of England, which has also been in session, must be distinguished from the National Council of Evangelical Free Churches. It was formed about a year ago as the outcome of the campaign conducted by Dr. Shakespeare, when President of the National Council, for the union of Baptists and Congregationalists in particular, and the other denominations in general. Though the Federal Council puts the chief emphasis on reunion, the aims of the two bodies are practically identical, the chief difference being in the way in which they are constituted. The National Council consists of representatives appointed by local councils made up of members of any or all Free Church denominations (Unitarian excepted); the members of the Federal Council are directly appointed by their respective denominations. These two methods of constituting a National Council representing the Free Churches were carefully considered by Dr. Mackennel, Hugh Price Hughes, and other leaders nearly thirty years ago, and they decided in favour of the territorial plan. As an instrument to facilitate corporate reunion the federal plan has distinct advantages, bringing together as it does officially appointed representatives of the various denominations. Dr. Shakespeare was the first Moderator, and Dr.

Jones succeeds him. The Federal Council desires to co-operate with the National Council and its local councils, but the question has already been raised whether there is room for two bodies each claiming to speak for the Free Churches. In fact Dr. Meyer has made suggestions on his own responsibility for the union of the two bodies, but the feeling of the Federal Council is that they are answering different purposes, and that each should be left to function in its own way. Some further development in their mutual relation is practically certain in the near future.

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ISSUE 45